

A  
SHORT VIEW  
Of Several  
MATTERS

Contained in the

*Assemblies Directory ;*

*England, Scotland, and Ireland ;*  
And also in the

*Common-Prayer-Book,*

And Other

WRITINGS

OF THE

Church of *England*.

Design'd, in order to

Remove those PREJUDICES

Some have Conceiv'd

Against the CHURCH,

In POINT of

DISCIPLINE and WORSHIP.

By the AUTHOR of,

*The Short View of the Assemblies Catechism.*

L O N D O N: Printed by T. Mead, for John Wagar, at  
the Rose; and James Wontwicke, at the Har and  
Star, in St. Paul's Church-yard. MDCC.



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# THE PREFACE.

**A**ltho' there be but little Art, or Ingenuity required to set the Sentiments of CHURCH-MEN, and DISSENTERS one against another, as I have done; yet this I think to be the easiest, and most proper Course that can be taken to prove to vulgar Understandings, how much the Church of England all along has been Abused by her Enemies: — And particularly by the Reverend Assembly of Divines, Anno Dom. 1644. who were pleas'd to get an Ordinance of Parliament, for the Taking away of the Book of Common-Prayer: Under Pretence of its being made an Idol, by many ignorant, and superstitious People, &c. And yet, in compiling their Directory, have mostly used the Sense, and many times the very Words of the so-much-scorned Service-Book; as any one may see, who will but give himself the Trouble of perusing what follows.

*He who suspects the Authors are not fairly quoted, may, if he please, consult the following Editions of them, viz.*

Book of Homilies. Printed at *London*, 1687.  
Bishop *King's* Discourse concerning the Inventions of Men in the Worship of God.

Printed at *London*, 1684.

The Common-Prayer-Book.

Bishop *Taylor's* Great Exemplar. Printed at *London*. MDCLVII.

Bishop *Taylor's* Rule, and Exercises of Holy Living and Dying. Printed at *Lond.* 1693.

Dr. *Comber's* Fourth Part upon the Liturgy. Printed at *London*, 1679.

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A  
**SHORT VIEW**  
 OF THE  
*Presbyterian Directory, &c.*

*Of the Assembling of the Congregation, and their  
 Behaviour in the Worship of GOD.*

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**W**HEN the Congregation is to meet for Publick Worship, the People (having before prepared their Hearts thereunto) ought all to come, and join therein : Not absenting themselves from the Publick Ordinances, through Negligence, or upon pretence of private Meetings.

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**T**O the House, or Temple of God at all times, by common Order appointed, are all People that be godly indeed, bound with all Diligence to resort, unless by Sicknes, or other most urgent Causes they be letted therefore.

And all the same so resorting thither, ought with all Quietness and Reverence there to be-

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Let all. enter the Assembly, not irreverently, but in a grave and solemn manner, taking their Seats and Places without Adoration, or Bowing themselves towards one Place or other.

The Congregation being assembled; the Minister, after solemn calling on them to the Worshipping of the great Name of God, is to

have themselves in doing their bounden Duty and Service to Almighty God, in the Congregation of his Saints. *Book of Homil. p. 161.*

A Rule directly opposite to Scripture, which says, *O come, let us worship, let us bow down, let us kneel before the Lord our Maker, Psal. 95. 6.* The Directory says, Let us enter the Assembly without Adoration, or Bowing; where, notwithstanding it allows that we in a special Manner appear in God's Presence. Surely you cannot but see, this is not only to lay aside, but to contradict the Rules of Scripture. *Dr. King's Inventions of Men, p. 133.*

The Congregation being assembled; the Minister of the Church of England first solemnly calls on them to the Worshipping of the great

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to begin with Prayer;

*In all Reverence and Humility acknowledging the incomprehensible Goodness and Majesty of the Lord, (in whose Presence they do then in a special Manner appear) and their own Vileness and Unworthiness to approach so near him; with their utter Inability of themselves, to so great a Work: And humbly beseeching him for Pardon, Assistance, and Acceptance in the whole Service then to be performed; and for a Blessing on that particular Portion of his Word then to be read: And all, in the Name and Mediation of the Lord Jesus Christ.*

The Publick Worship being begun, the People are wholly to attend

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great Name of God, and then prays.

His Exhortation is to this Effect: That altho' they ought at all times humbly to acknowledge their Sins before the Face of Almighty God their Heavenly Father, yet ought they most chiefly so to do when they assemble and meet together, to render Thanks for the great Benefits that they have received at his Hands, to set forth his most worthy Praise, to hear his most holy Word, and to ask those Things which are requisite and necessary, as well for the Body as the Soul, accompanying him with a pure Heart, and humble Voice unto the Throne of the Heavenly Grace, &c. *Common-Prayer-Book, Exhortation before the Confession.*

Indeed, concerning the People and Multitudes, the Temple is prepared

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attend upon it; forbearing to read any thing, except what the Minister is then reading or citing; and abstaining much more from all private Whisperings, Conferences, Salutations, or doing Reverence to any Persons present, or coming in; as also from gazing, sleeping, and other undecent Behaviour, which may disturb the Minister or People, or hinder themselves or others in the Service of God.

If any through Necessity be hindred from being present at the Beginning, they ought not, when they come into the Congregation, to betake themselves to their private Devotions, but reverently to com-

for them to be Hearers, rather than Speakers, considering that as well the Word of God is there read and taught, whereunto they are bound to give diligent Ear, with all Reverence and Silence; as also that Common Prayer and Thanksgiving are rehearsed and said by the Publick Minister, in the Name of the People, and the whole Multitude present; whereunto they giving their ready Audience, should assent, and say, *Amen*. As *St. Paul* teacheth in the first Epistle to the *Corinthians*, Chap. 14. *Homil.* p. 171.

And in another place *St. Paul* exhorteth to the Glorifying God with one Spirit, and Mouth, which cannot be when every Man, and Woman prayeth privately, one asking another giving Thanks, another reading

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compose themselves to join with the Assembly, in that Ordinance of God which is then in hand.

ing Doctrine, and not regarding to hear the Common-Prayer of the Minister. *Homil.* p.170, to 171.

## *Of Publick Reading of the Holy Scriptures.*

**R**Eading of the Word in the Congregation, being part of the Publick Worship of God, (wherein we acknowledge our Dependence upon him, and Subjection to him) and one Means sanctified by him for the Edifying of his People, is to be performed by the Pastors and Teachers.

Howbeit, such as intend the Ministry, may occasionally both read the Word, and exercise their Gift in Preaching in the Congregation, if allowed by the Presbytery thereunto. All

**T**HE Scriptures are Sermons out of the Mouth of God, being dictated by his holy Spirit; for the Reading of which to the People for their Conviction and Instruction, there is a peculiar Command of God; and where this Ordinance is duely observed, they are sure of the Word of Life. *Dr. King of the Inventions of Men in the Worship of God*, p. 74, to 75.

It appertaineth to the Office of a Deacon in the Church, to read holy Scriptures and Homilies in the Congregation, and to preach if he be admitted thereto by

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All the Canonical Books of the Old and New Testament, (but none of those which are commonly called Apocrypha) shall be publicly read in the vulgar Tongue, out of the best allowed Translation, distinctly; that all may hear and understand.

How large a Portion shall be read at once, is left to the Wisdom of the Minister; but it is convenient, that ordinarily, one Chapter of each Testament be read at every meeting; and sometimes more, where the Chapters be short, or the Coherence of Matter requireth it.

It is requisite that all the Canonical Books be read over in Order, that  
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by the Bishop. *See the Form and Manner of Ordering Deacons according to the Church of England.*

And accordingly our Ministers are expressly obliged in their Ordination, diligently to read all the Canonical Scriptures of the Old and New Testament, unto the People assembled in the Church, where they shall be appointed. *See the Ordering of Deacons according to the Church of England.*

Our Church has disposed the holy Scriptures into a certain Order, and has appointed Four or more Chapters to be read every Day in the publick Congregations; by which Means all the most edifying parts of the Old Testament are ordered to be read once a Year, and the New Testament, (except the Revelations) thrice in the same time,  
and

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the People may be better acquainted with the whole Body of the Scriptures: And ordinarily, where the Reading in either Testament endeth on one Lord's Day, it is to begin the next.

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and some select Chapters of the Revelations are appointed on extraordinary Occasions: There are, indeed, some Chapters, (about one tenth) of the Old Testament, left out of this Order: But then it is to be observ'd, that those which are left out, are either Genealogies, Names of Persons, and Places, Historical Repetitions, or some obscure, and mystical Prophecies in *Ezekiel*, which are not so proper for an ordinary Assembly, (for which Reasons some part of the Revelations is also left out) yet these are not excluded, but every Clergy-man is obliged to read 'em when he shall perceive that it may be done for the Edification of the People, &c. *Dr. King, Chap. 3. Sect. 2. p. 80, to 81.*

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We commend also the more frequent read- of such Scriptures, as he that readeth shall think best for the Edification of his Hearers; as the Book of Psalms, and such like.

The Church of *Eng-land* hath so order'd it, that the whole Book of Psalms is actually read over in the publick Congregation, once a Month: Besides all this, there are appointed certain select Epistles and Gospels to be read every Lord's Day, and other solemn Occasions, which contain some great Mystery of our Faith, or other weighty Matter necessary to our Edification. *Dr. King, Chap. 3. Sect. 2. p. 81.*

When the Minister, who readeth, shall judge it necessary to expound any part of what is read, let it not be done until the Chapter or Psalm be ended: And Regard is always to be had unto the Time, that neither Preaching, or other Ordinance be straitned, or rendred tedious. Which Rule is to be observed in all other publick Performances.

This Rule of the Directory would tempt one to think that the Dissenting Clergy, are afraid of the naked Simplicity of the Scriptures, since they dare not trust their People at all times with hearing 'em publickly read, except they add their own Glosses to them. *Dr. King, Ch. 3. Sect. 3. p. 98.*

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Beside Publick Reading of the holy Scriptures, every Person that can read, is to be exhorted to read the Scriptures privately (and all others that cannot read, if not disabled by Age or otherwise, are likewise to be exhorted to learn to read) and to have a Bible.

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This is a good Rule, and agrees exactly with the Scope and Purport of the fruitful Exhortation to the Knowledge and Reading of the holy Scriptures. See *Book of Homil.* p. 1, to the 10th.

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## *Of the Administration of the Sacraments.*

### *And First, Of Baptism.*

**B**aptism, as it is not unnecessarily to be delayed, so is it not to be administred in any case by any private Person; but by a Minister of Christ, called to be the Steward of the Mysteries of God.

Nor is it to be administred in private Places

**T**HE Curates of every Parish shall often admonish the People that they defer not the Baptism of their Children, longer than the first or second Sunday next after their Birth, unless upon a great and reasonable Cause to be approv'd by the Curate. See the *Office of Baptism.*

And also they shall warn them, that without like great

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ces, or privately, but in the Place of publick Worship, and in the Face of the Congregation, where the People may most conveniently see and hear; and not in the Places where Fonts in the Time of Popery were unfitly and superstitiously placed.

great Cause and Necessity, they procure not their Children to be Baptized at Home in their Houses; but that they take care it be done upon Sundays, and other Days, when the most Number of People come together: As well for that the Congregation there present may testifie the Receiving of them that be newly baptized, into the Number of Christ's Church; as also because in the Baptism of Infants, every Man present may be put in remembrance of his own Profession made to God in his Baptism. *See the Rubrick in the Common-Prayer-Book, Office of Baptism.*

But why Children may not be baptized in the Places where Fonts in the Time of Popery were placed, I am as yet to learn; when the Com-

Compilers of the Directory themselves acknowledge towards the End of it, that as no Place is capable of any Holiness under Pretence of whatsoever Dedication or Consecration, so neither is it subject to such Pollution by any Superstition formerly used, and now laid aside, as may render it unlawful or inconvenient for Christians, &c.

The Child to be Baptized, after Notice given to the Minister the Day before, is to be presented by the Father, or (in case of his necessary absence) by some Christian Friend in his place, professing his earnest Desire that the Child may be baptized.

When there are Children to be baptized, the Parents shall give Knowledge thereof over Night, or in the Morning before the Beginning of the Morning Prayer, to the Curate, and then the Godfathers and Godmothers, and the People with their Children must be ready at the Font, either immediately after the last Lesson at Morning Prayer, or else immediately after

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Before Baptism, the Minister is to use some Words of Instruction, touching the Institution, Nature, Use and Ends of this Sacrament: Shewing,

*That it is instituted by our Lord Jesus Christ: That it is a Seal of the Covenant of Grace, of our Ingrafting into Christ, and of our Union with him, of Remission of Sins, Regeneration, Adoption, and Life eternal: That the Water in Baptism, representeth and signifieth, both the Blood of Christ, which taketh away all Guilt of Sin, Original and Actual; and the Sanctifying Virtue of the Spirit of Christ against the Dominion of Sin, and the*  
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after the last Lesson at Evening Prayer, as the Curate by his Discretion shall appoint. *Rubrick in the Common-Prayer-Book, before the Publick Baptism of Infants.*

The Minister of the Church of *England* coming to the Font, which is always filled with pure Water, when any Child is to be baptized, and standing there is wont to proceed as followeth, *viz.* He acquaints the People either by way of Exhortation, Instruction, or in his Prayers.

That Baptism was instituted by our Lord Jesus Christ, who did himself in the River *Jordan*, sanctifie Water to the Mystical washing away of Sin; and gave Commandment to his Disciples, that they should go teach all Nations, and baptize them, in the Name of the Father,

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*Corruption of our sinful Nature : That baptizing, or sprinkling, and washing with Water, signifieth the Cleansing from Sin by the Blood, and for the Merit of Christ, together with the Mortification of Sin, and rising from Sin to newness of Life, by Virtue of the Death and Resurrection of Christ : That the Promise is made to Believers and their Seed, and that the Seed and Posterity of the Faithful, born within the Church, have by their Birth, Interest in the Covenant, and Right to the Seal of it, and to the outward Priviledges of the Church, under the Gospel, no less than the Children of Abraham in the Time of the Old Testament ; the Covenant of Grace, for Substance, being the same ; and the Grace of God, and the Consolation of Believers, more plentiful than before : That the Son of God admitted*

*ther, and of the Son, and of the Holy Ghost : That Children ought to be baptized in order to their receiving the Fullness of God's Grace, and ever remaining in the Number of God's faithful and elect People : Forasmuch as it pleaseth God at that time to regenerate them with his holy Spirit, to receive 'em for his own Children by Adoption, and to incorporate them into his holy Church : That our Saviour Christ for the Forgiveness of our Sins, did shed out of his most precious Side both Water and Blood ; both which the Water in Baptism doth represent. That Baptism doth represent unto us our Profession, which is to follow the Example of our Saviour Christ, and to be made like unto him ; that as he died, and rose again for us, so should*

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mitted little Children into his Presence, imbracing and blessing them, saying, For of such is the Kingdom of God: That Children by Baptism are solemnly received into the Bosom of the visible Church, distinguished from the World, and them that are without, and united with Believers; and that all who are baptized in the Name of Christ, do renounce, and by their Baptism are bound to fight against the Devil, the World and the Flesh: That they are Christians, and federally holy before Baptism, and therefore are they baptized: That the inward Grace and Virtue of Baptism is not tied to that very moment of Time wherein it is administered, and that the Fruit and Power thereof reacheth to the whole Course of our Life; and that outward Baptism is not so necessary, that through the Want thereof

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we who are baptized die from Sin, and rise again unto Righteousness, continually mortifying all our evil and corrupt Affections, and daily proceeding in all Vertue, and Godliness of Living. That the Promise is made to us, and to our Children, and to all that are afar off, even as many as the Lord our God shall call: That our Saviour Christ commanded the Children to be brought unto him, that he blam'd those that would have kept 'em from him, and by his outward Gesture and Deed declared his good Will towards 'em; for he embraced 'em in his Arms, he laid his Hands upon 'em, and blessed them: That Children by Baptism are receiv'd into the Congregation of Christ's Flock, and are sign'd with the Sign of the Cross, only in Token

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*thereof the Infant is in danger of Damnation, or the Parents guilty, if they do ~~not~~ contemn or neglect the Ordinance of Christ, when and where it may be had. In these or the like Instructions, the Minister is to use his own Liberty, and godly Wisdom, as the Ignorance or Errors in the Doctrine of Baptism, and the Edification of the People shall require.*

*He is also to admonish all that are present; To look back to their Baptism; to repent of their Sins against their Covenant with God, to stir up their Faith; to improve and make the right use of their Baptism; and of the Covenant sealed thereby betwixt God and their Souls.*

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Token that they shall not be ashamed to confess the Faith of Christ crucified, and manfully to fight under his Banner, against Sin, the World and the Devil. That the great Necessity of the Sacrament of Baptism appears from the express Words of the holy Jesus; *Except a Man be born of Water, and of the holy Spirit, he cannot enter into the Kingdom of God;* and that therefore it is never to be contemn'd or neglected when and where it may be had, &c.

He also admonisheth all that are present, especially the Sureties to look back to their Baptism: To renounce the Devil and all his Works, constantly to believe God's holy Word, and obediently to keep his Commandments; and likewise to promise the same in behalf of the

Child, or Infants to be baptized, until they come of Age, to take it upon themselves : So that if they either die in their Infancy, or never come of Age at all ; or if they prove Naturals, and so never come of Age enough ; or if they come of Age, but by reason of a perverse Will, and corrupt Affections care not for any thing that's good : Or Lastly, If they come of Age, to take it upon themselves, and are moreover willing so to do, then does the Obligation of the Sureties cease, becometh void, and is of none effect at all.

He is to exhort the Parent ; *To consider the great Mercy of God to him and his Child ; To bring up the Child in the Knowledge of the Grounds of the Christian Religion, and in the Nurture and*

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The Minister of the Church exhorteth the Sureties and the Parents together, to remember that it is their Parts and Duties to see that the newly baptized Infants be taught as soon as they be

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*Admonition of the Lord:  
And to let him know the  
Danger of God's Wrath  
to himself and Child, if  
he be negligent. Requi-  
ring his solemn Promise  
for the Performance of his  
Duty.*

*And to let him know the  
Danger of God's Wrath  
to himself and Child, if  
he be negligent. Requi-  
ring his solemn Promise  
for the Performance of his  
Duty.*

This being done, Prayer  
is also to be joined  
with the Word of In-  
stitution, for sanctifying  
the Water to this spi-  
ritual Use, and the Mi-  
nister is to pray to this  
or the like Effect:

*That the Lord who hath  
not left us as Strangers  
without the Covenant of  
Promise, but called us to  
the Privileges of his Or-  
dinances,*

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be able to learn what  
a solemn Promise and  
Profession, they have  
made by them: To call  
upon 'em to hear Ser-  
mons, and chiefly to  
provide that they may  
learn the Creed, the  
Lord's Prayer, and the  
Ten Commandments in  
the vulgar Tongue, and  
all other Things which  
a Christian ought to  
know and believe to his  
Soul's Health, and that  
they may be vertuously  
brought up to lead a  
Godly and a Christian  
Life.

Prayer is also join'd  
with the Word of In-  
stitution, for sanctify-  
ing the Water to the  
Mystical washing away  
of Sin; and the Mini-  
ster of the Church of  
England prays to this  
Effect:

That the Almighty  
and Everlasting God,  
who hath vouchsafed to  
call us to the Know-

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*dinances, would graciously vouchsafe to sanctifie and bless his own Ordinance of Baptism at this time : That he would join the inward Baptism of his Spirit with the outward Baptism of Water ; make this Baptism to the Infant a Seal of Adoption, Remission of Sin, Regeneration, and eternal Life, and of all other Promises of the Covenant of Grace : That the Child may be planted into the Likeness of the Death and Resurrection of Christ ; and that the Body of Sin being destroyed in him, he may serve God in newness of Life all his Days.*

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ledge of his Grace, and Faith in him, would graciously regard the Supplications of the Congregation, would sanctifie the Water to the Mystical washing away of Sin ; and grant that the Child or Children to be baptized therein may receive the Fulness of his Grace : That he would regenerate them with his holy Spirit, receive 'em for his own by Adoption, and incorporate 'em into his Church ; that he would moreover grant, that they being dead unto Sin, and living unto Righteousness, and being buried with *Christ* in his Death, may crucifie the Old Man, and utterly abolish the whole Body of Sin ; and that as they are made Partakers of the Death of his Son, they may be also of his Resurrection ; so that finally with the

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Then the Minister is to demand the Name of the Child, which being told him, he is to say (calling the Child by his Name) *I baptize thee in the Name of the Father, of the Son, and of the Holy Ghost.*

As he pronounceth these Words, he is to baptize the Child with Water; which for the Manner of doing it, is not only lawful, but sufficient and most expedient to be, by pouring or sprinkling of the Water on the Face of the Child, without adding any other Ceremony.

This done, he is to give Thanks and pray, to this or the like purpose;

Residue of his holy Church, they may be Inheritors of his everlasting Kingdom, thro' Christ our Lord.

The Minister of the Church of *England* likewise demands the Name of the Child, which being told him, he uses to say, (calling the Child by his Name) *I baptize thee in the Name of the Father, of the Son, and of the Holy Ghost.*

As he pronounceth these Words, he baptizeth the Child with Water, either dipping it in the Water discreetly and warily, if the People present are willing to have it so, or pouring Water upon it, saying the aforesaid Words,

The Minister of the Church of *England* also gives Thanks, and prays to this purpose:

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Acknowledging with all thankfulness, that the Lord is true & faithful in keeping Covenant and Mercy; That he is good and gracious, not only in that he numb'reth us among his Saints, but is pleased also to bestow upon our Children this singular Token and Badge of his Love in Christ: That in his Truth and special Providence, he daily bringeth some into the Bosom of his Church, to be Partakers of his inestimable Benefits, purchased by the Blood of his dear Son, for the Continuance and Increase of his Church.

And praying, That the Lord would still continue, and daily confirm more and more this his unspeakable Favour: That he would receive the Infant now baptized, and solemnly entred into the Household of Faith, into his Fatherly Tuition and Defence, and remember him with the Favour that he shew-

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Giving Thanks to the Almighty and Immortal God, the Aid of all that need, the Helper of all that flee to him for succour, the Life of them that believe, and the Resurrection of the Dead; for that he hath promis'd Entrance into the Kingdom of Heaven to all those who shall receive the same as little Children.

And praying, That the Lord would still continue, and daily increase our Knowledge, and confirm our Faith in us evermore: That he would receive the Child or Infants now grafted into the Body of Christ's Church, as he has promised by his well-beloved Son, saying,

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sheweth to his People; That if he shall be taken out of this Life in his Infancy, the Lord, who is rich in Mercy, would be pleased to receive him up into Glory; and if he live, and attain the Years of Discretion, that the Lord would so teach him by his Word and Spirit, and make his Baptism effectual to him, and so uphold him by his Divine Power and Grace, that by Faith he may prevail against the Devil, the World, and the Flesh, till in the End he obtain a full and final Victory, and so be kept by the Power of God through Faith unto Salvation, through Jesus Christ our Lord.

ing, Ask and ye shall have, seek and ye shall find, knock and it shall be open'd unto you: That he would be pleas'd to grant, that the Old Adam in these Children may be so buried, that the New Man may be raised up in them: That all carnal Affections may die in them, and that all things belonging to the Spirit, may live and grow in them, that they may have Power, & Strength to have Victory, and to triumph against the Devil, the World, and the Flesh; that they may also be endued with Heavenly Vertues, and be everlastingly rewarded through God's Mercy, who doth live and govern all Things, world without end. See the Office for the Administration of Baptism, in the Common-Prayer-Book.

*Of the Celebration of the Communion, or Sacrament of the Lord's Supper.*

THE Communion, or Supper of the Lord is frequently to be Celebrated.

But how often, may be considered and determined by the Ministers, and other Church-Governours of each Congregation, as they shall find most convenient for the Comfort and Edification of the People committed to their Charge.

IN Cathedral and Collegiate Churches, and Colleges, where there are many Priests and Deacons, they shall all receive the Communion with the Priest, every Sunday at the least, except they have a reasonable Excuse to the contrary. *Rubric after the Communion.* And note, That every Parishoner shall communicate at the least 3 times in the Year. *Rubric after the Communion.* Why should the Church of England observe this part of the Directory? considering especially, that the *Lord's Supper* is excluded by it, from being any ordinary constant part of God's Service, it being referr'd to the Discretion of the Mi-

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Ministers and Elders of each Congregation, to determine, as in other occasional Things how often the People shall have the Comfort of it ; it had been as reasonable to refer it to their Discretion how often the People should have the Comfort of hearing the Scriptures read, of joining in the Praises of God, or in Prayers to him ; which yet the Dissenting Ministers determine the People are obliged to every Lord's Day. *Dr. King's Inventions of Men, &c. p. 158, to 159.*

And when the Communion, or Lord's Supper shall be administred, we judge it convenient to be done after Morning Sermon.

After the Sermon or Homily the Priest shall return to the Lord's Table, and begin the Offertory, and when there is a Communion, he shall then place upon the Table so much Bread and Wine, as he shall think sufficient. *See Rubric in the Commun. Service.*

If

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**The Ignorant and Scandalous** are not fit to receive this Sacrament of the Lord's Supper.

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If any of those who intend to be Partakers of the holy Communion, be an open and notorious evil Liver, or have done any Wrong to his Neighbours by Word or Deed, so that the Congregation be hereby offended, the Curate having Knowledge thereof shall call him, and advertise him, that in any wise he presume not to come to the Lord's Table, until he hath openly declared himself to have truly repented, and amended his former and naughty Life, that the Congregation may thereby be satisfied, which before were offended; and that he hath recompensed the Parties to whom he hath done wrong, or at least declare himself to be in full Purpose so to do, as soon as he conveniently may. *Rubric at the beginning of Com. Service.*

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Where this Sacrament cannot with convenience be frequently administered, it is requisite that publick Warning be given the Sabbath Day before the Administration thereof: And that either then, or on some Day of the Week, something concerning that Ordinance, and the due Preparation thereunto, and Participation thereof be taught, that by the diligent Use of all Means sanctified of God to that End, both in publick and private, all may come better prepared to that heavenly Feast.

When the Day is come for Administration, the Minister having ended his Sermon and Prayer, shall make a short Exhortation :

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When the Church of England Minister giveth warning for the Celebration of the holy Communion, (which he always does upon the Sunday, or some Holy-day, immediately preceding) after the Sermon, or Homily ended, he is obliged, and does accordingly acquaint the People committed to his Charge, with many Things concerning the Nature and Benefits of this holy Ordinance, the Way and Means thereto, that so they may come holy and clean to such a heavenly Feast. See the Exhortations to the Communion in the Common-Prayer-Book, as also that part of the Rubric which is placed before them.

At the Time of the Celebration of the Communion the Communicants being conveniently placed, for the Receiving

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*Expressing the inestimable Benefits we have by this Sacrament; together with the Ends and Use thereof: Setting forth the great Necessity of having our Comforts and Strength renewed thereby in this our Pilgrimage and Warfare: How necessary it is that we come unto it with Knowledge, Faith, Repentance, Love, and with hungering and thirsting Souls after Christ and his Benefits: How great the Danger, to eat and drink unworthily.*

*Next, he is, in the Name of Christ, on the one part, to warn all such as are Ignorant, Scandalous, Profane, or that live in any Sin or Offence against their Knowledge or Conscience, that they presume not to come to that holy*

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*ceiving of the holy Sacrament, the Priest shall say an Exhortation. Rubric in the Communion Service.*

*Acquainting them that the Benefit is great, if with a true penitent Heart, and lively Faith they receive his holy Sacrament, (for then they spiritually eat the Flesh of Christ, and drink his Blood, then they dwell in Christ, and Christ in them; they are one with Christ, and Christ with them: ) But that the Danger is exceeding great if they receive the same unworthily. Communion Service, Common-Prayer-Book.*

*He also lets 'em know, that if any of 'em be a Blasphemer of God, an Hinderer or Slanderer of his Word, an Adulterer, or be in Malice, or Envy, or any other grievous Crime, they must repent them of their*

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holy Table, shewing them, that he that eateth and drinketh unworthily, eateth and drinketh Judgment unto himself: And on the other part, he is in especial manner to invite and encourage all that labour under the Sense of the Burden of their Sins, and fear of Wrath, and desire to reach out unto a greater Progress in Grace than yet they can attain unto, to come to the Lord's Table; assuring them, in the same Name, of Ease, Refreshing and Strength to their weak and wearied Souls.

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their Sins, or else not come to that holy Table, lest after the Taking of that holy Sacrament, the Devil enter into 'em, (as he entred into Judas) and fill 'em full of all Iniquities, &c. (Communion Service in the Com. Prayer-Book :) And on the other hand, he in especial manner inviteth and encourageth in the Name of Christ all that travel and are heavy laden with the Burden of their Sins, and intend to lead a new Life, following the Commandments of God, and walking from henceforth in his holy ways, to draw near with Faith, and to take the holy Sacrament with Comfort; assuring 'em, that Christ will refresh them, because he came into the World to save Sinners. Com. Service in the Com. Prayer-Book.

After

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After this Exhortation, Warning, and Invitation, the Table being before decently covered, and so conveniently placed, that the Communicants may orderly sit about it, or at it: The Minister is to begin the Action, with sanctifying and blessing the Elements of Bread and Wine set before him (the Bread in comely and convenient Vessels, so prepared, that being broken by him, and given, it may be distributed amongst the Communicants: The Wine also in large Cups) having first in a few words shewed, that those Elements, otherwise common, are now set apart and sanctified to this holy Use, by the word of Institution and Prayer.

Let the VWords of Institution be read out of the Evangelists, or out of

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After this Exhortation, VWarning, and Invitation, the Table at the Communion time having a fair white Linnen Cloth upon it, and standing in the Body of the Church, or in the Chancel; the Priest of the Church of *England* consecrates the Creatures of Bread and wine, according to our Saviour's holy Institution; the Bread being set before him in Platers, or little Plates, and so ordered, that he may with the more Readiness and Decency break it, before the People; the VVine also in large Chalice or Flagons. *Communion Service in the Common-Prayer-Book.*

The VWords of Institution in the Communion Service of the Church of

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of the First Epistle of the Apostle *Paul* to the *Corinthians*, Ch. 11. Ver. 23. *I have received of the Lord, &c.* to the 27th Verse, which the Minister may, when he seeth requisite, explain and apply.

Let the Prayer and Thanksgiving or Blessing of the Bread and Wine be to this Effect:

*With humble and hearty Acknowledgment of the Greatness of our Misery, from which neither Man nor Angel was able to deliver us, and of our great unworthiness of the least of all God's Mercies; to give Thanks to God for all his Benefits, and especially for that great Benefit of our Redemption; the Love of God the Father, the Sufferings and Merits of the Lord Jesus Christ*  
the

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of *England* are taken out of the First Epistle of *St. Paul* to the *Corinthians*, Chap. 11. Ver. 23. *The Lord Jesus in the same Night, &c.* to the 26th Verse, *Do this as often as ye shall drink it in remembrance of me.*

The Prayer of Consecration or Blessing the Bread and Wine: And the Prayers and Thanksgivings before and after it, in the *Common-Prayer-Book* are to this Effect:

With humble and hearty Acknowledgment of our unworthiness thro' our manifold Sins, to offer unto God any Sacrifice; to give Thanks to God, to praise, to worship, and to glorifie him, as for all other Mercies, so particularly for giving his only-begotten Son *Jesus Christ*, to suffer Death upon the Cross, for our Redemption; who made there

C (by

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the Son of God, by which we are delivered; and for all means of Grace, the Word and Sacraments, and for this Sacrament in particular, by which Christ and all his Benefits are applied and sealed up unto us, which, notwithstanding the Denial of them unto others, are in great Mercy continued unto us, after so much and long abuse of them all.

To profess that there is no other **Name** under Heaven, by which we can be saved, but the **Name** of Jesus Christ, by whom alone we receive Liberty and Life, have access to the Throne of Grace, are admitted to eat and drink at his own Table, and are sealed up by his Spirit to an assurance of Happiness and everlasting Life.

Earnestly to pray to God, the Father of all Mercies, and God of all Consolation, to vouchsafe his gracious Presence, and  
the

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(by his own Oblation of himself once offered) a full, perfect, and sufficient Sacrifice, Oblation, and Satisfaction for the Sins of the whole World; and did institute, and in his holy Gospel command us to continue a perpetual Memory of that his precious Death; until his coming again.

To profess that Jesus Christ only is holy, that he only is the Lord, that he only with the Holy Ghost is most high in the Glory of God the Father: That by him alone we are assured of the Divine Favour and Goodness, are admitted to come to his own Table, and are made Heirs, thro' Hope of an everlasting Kingdom.

Earnestly to pray to God our heavenly, whose Property is always to have Mercy, that he would vouchsafe to hear

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*the effectual Working of his Spirit in us, and so to sanctifie these Elements both of Bread and Wine, and to bless his own Ordinance, that we may receive by Faith the Body and Blood of Jesus Christ crucified for us, and so to feed upon him, that he may be one with us, and we with him, that he may live in us, and we in him, and to him, who hath loved us, and given himself for us.*

All which he is to endeavour to perform with suitable Affections answerable to such an holy Action, to stir up the like in the People.

The Elements being now sanctified by the Word and Prayer, the Minister, being at the Table,

us, and to grant that we receiving these his Creatures of Bread and Wine, according to his Son our Saviour Jesus Christ's holy Institution, may be Partakers of his most blessed Body and Blood, that so our sinful Bodies, may be made clean by his Body, and our Souls washed thro' his most precious Blood, and that we may evermore dwell in him, and he in us.

We command that all Bishops and Priests do celebrate the holy Oblation with a clear or loud Voice, which may be heard of the People, that thereby the Minds of the Hearers may be stirr'd up with great Devotion, &c. *Justinian. Novel. Constit. 23. See Homil. p. 381.*

The Elements being consecrated, or sanctified by the Word and Prayer, the Minister of

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Table, is to take the Bread in his Hand, and say, in these Expressions (or other the like used by Christ, or his Apostle upon this Occasion:)

*According to the holy Institution, command, and Example of our blessed Saviour Jesus Christ, I take this Bread, and having given thanks, I break it, and give it unto you: (There the Minister, who is also himself to communicate, is to break the Bread, and give it to the Communicants:) Take ye, eat ye; This is the Body of Christ which is broken for you; Do this in remembrance of him.*

In like manner the Minister is to take the Cup, and say in these Expressions (or other the like, used by Christ, or the Apostle upon the same Occasion:)

*According to the Institution, command, and Example*

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the Church of *England* first receives the Communion in both kinds himself, and then proceeds to deliver the same unto the People also in order into their Hands; and when he delivereth the Bread to any one, he says, *The Body of our Lord Jesus Christ, which was given for thee, preserve thy Body and Soul unto everlasting Life: Take and eat this in remembrance that Christ died for thee, and feed on him in thy Heart, by Faith with Thanksgiving.*

And the Minister that delivereth the Cup to any one, says, *The Blood of our Lord Jesus Christ which was shed for thee, preserve thy Body and Soul to everlasting Life; drink this in remembrance that Christ's Blood was shed*

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*ample of our Lord Jesus Christ, I take this Cup, and give it unto you;) Here he giveth it to the Communicants;) This Cup is the New Testament in the Blood of Christ, which is shed for the Remission of the Sins of many; drink ye all of it.*

After all have communicated, the Minister may, in a few Words, put them in mind,

*Of the Grace of God in Jesus Christ, held forth in this Sacrament, and exhort them to walk worthy of it.*

The Minister is to give solemn Thanks to God,

*For his rich Mercy, and invaluable Goodness vouchsafed to them in that Sacrament, and to intreat for Pardon for the Defects of the whole Service, and for the gracious Assistance of his good Spirit, whereby they may be enabled to walk in the Strength of*

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*shed for thee, and be thankful.*

When all have communicated, the Minister of the Church of England, returns to the Lord's Table, and reverently placeth upon it what remaineth of the consecrated Elements, covering the same with a fair Linnen Cloth; and after that says the Lord's Prayer, and returns hearty Thanks to Almighty God, for vouchsafing to feed all those, who have duely receiv'd the holy Mysteries, with the Spiritual Food of the most precious Body and Blood of his Son Jesus Christ, humbly beseeching God to assist 'em with his

C 3 Grace,

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*of that Grace, as becometh  
those who have received  
so great Pledges of Salva-  
tion.*

The Collection for  
the Poor is so to be or-  
dered, that no part of  
the Publick Worship be  
thereby hindred.

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Grace, that they may  
do all such Works, as  
he has prepared for  
them to walk in, thro'  
Jesus Christ; to whom  
with God the Father,  
and God the Holy Ghost  
be all Honour and Glo-  
ry, World without end.

Whilst the Sentences  
at the Offertory are in  
reading, the Deacons,  
Church-Wardens, and  
other fit Persons receive  
the Alms for the Poor  
in a decent Bason. *Com-  
munion Service.*

### *Sanctification of the LORD'S DAY.*

**T**HE Lord's Day  
ought to be so re-  
membred before-hand,  
as that worldly Business  
of our ordinary Callings  
may be so ordered, and  
so timely and seasonably  
laid aside, as they may  
not be Impediments to  
the due sanctifying of  
the Day when it comes.

**G**OD hath given ex-  
press Charge to  
all Men, that upon the  
Sabbath Day, which is  
now our Sunday, that  
they should cease from  
all Weekly or Work-  
day Labour, to the In-  
tent that like as God  
himself wrought 6 days,  
and

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The whole Day is to be celebrated as holy to the Lord, both in publick and private, as being the Christian Sabbath. To which end it is requisite, that there be a holy Cessation or Resting all the Day, from all unnecessary Labours, and an abstaining, not only from all Sports and Pastimes, but also from all worldly Words and Thoughts.

That the Diet on that Day be so ordered, as that neither Servants be unnecessarily detained from the Publick Worship of God, nor any other Persons hindered from the sanctifying that Day.

That there be private Preparation of every Person and Family, by Prayer for themselves, and for God's Assistance of the Minister, and for a Blessing upon his Ministry, and by such other

and rested the 7th, and blessed, and sanctified it, and consecrated it to Quietness, and rest from Labour: Even so God's obedient People should use the Sunday holily, and rest from their common and daily Business, and also give themselves wholly to heavenly Exercises of God's true Religion, and Service. *Book of Homil. p. 357, to 358.*

St. Paul speaketh on this wise, *1 Cor. 16. In the first Day of the Sabbath, let every Man lay up what he thinketh good; meaning for the Poor.* By the first Day of the Sabbath, is meant our Sunday, which is the first Day after the Jews seventh Day. And in the *Apocalyps*, it is more plain; whereas St. John saith, *Apoc. 1. I was in the Spirit upon the Lord's Day.* Since which time God's People hath al-

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ther holy Exercises, as may further dispose them to a more comfortable Communion with God in his publick Ordinances.

That all the People meet so timely for publick Worship, that the whole Congregation may be present at the Beginning, and with one Heart solemnly join together in all parts of the publick Worship; and not depart till after the Blessing.

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ways, in all Ages, without any gain saying used to come together upon the Sunday, to celebrate and honour the Lord's blessed Name, and carefully to keep that Day in holy Rest and Quietness, both Man, and Woman, and Child, Servant, and Stranger. *Book of Homilies*, p. 358, to 359.

Fail not to be present at the publick Hours, and Places of Prayer, entring early, and chearfully attending reverently and devoutly, abiding patiently during the whole Office, piously assisting at the Prayers, and gladly also hearing the Sermon; and at no hand omitting to receive the Communion, when it is offered, unless some great Reason excuse it, this being the great Solemnity of Thanksgiving, and a proper Work of the Day.

After

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That what time is vacant, between or after the solemn Meetings of the Congregation in publick, be spent in Reading, Meditation, Repetition of Sermons (especially, by calling their Families to an account of what they have heard) and Catechizing of them, holy Conferences, Prayer for a Blessing upon the publick Ordinances, singing of Psalms, visiting the Sick, relieving the Poor, and such like Duties of Piety, Charity and Mercy, accounting the Sabbath a Delight.

After the Solemnities are past, and in the Intervals between the Morning and Evening Devotion, as you shall find opportunity, visit sick Persons, reconcile Differences, do Offices of Neighbourhood, enquire into the Needs of the Poor, especially House-keepers, receive them as they shall need, and as you are able, &c. *Dr. Taylor's Rules of holy Living*, p. 225. See more in the Homilies concerning the Place and Time of Prayer.

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## *The Form of Solemnization of Matrimony.*

**B**Efore the Solemnizing of Marriage between any Persons, their Purpose of Marriage shall be published by the Minister three several Sabbath-days in the Congregation, at the Place

**F**irst the Bands of all that are to be married together, must be published in the Church, three several Sundays or Holy-days, in the Time of Divine Service, immediately before the Sen-

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Place or Places of their most usual and constant Abode respectively. And of this Publication, the Minister, who is to join them in Marriage, shall have sufficient Testimony, before he proceed to solemnize the Marriage.

Before that Publication of such their Purpose (if the Parties be under Age) the Consent of the Parents, or others, under whose Power they are (in case the Parents be dead) is to be made known to the Church-Officers of that Congregation, to be recorded.

The like is to be observed in the Proceedings of all others, altho' of Age, whose Parents are living, for their first Marriage. And in after Marriages of either of those Parties, they shall be exhorted not to contract Marriage, without first acquainting their Pa-

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Sentences of the Offertory.

Instead of all this, the Church of *England* has ordered, that if the Persons to be married dwell in divers Parishes, that the Curate of the one Parish shall not solemnize Marriage betwixt them without a Certificate of the Banns being thrice asked from the Curate of the other Parish; that so the Parents or others under whose Power they are, if the Parties be under Age, may come to be acquainted with the Matter.

At

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Parents with it, (if with Conveniency it may be done) endeavouring to obtain their Consent.

Parents ought not to force their Children to marry without their free Consent, nor deny their own Consent without just Cause.

After the Purpose or Contract of Marriage hath been thus published, the Marriage is not to be long deferred. Therefore, the Minister, having had convenient Warning, and nothing being objected to hinder it, is publickly to solemnize it in the Place appointed by Authority for publick Worship, before a competent Number of credible Witnesses, at some convenient Hour of the Day, at any time of the Year, except on a Day of publick Humiliation. And we advise that it be not on the Lord's Day.

And

At the Day and Time appointed for Solemnization of Matrimony, the Persons to be married, come into the Body of the Church with their Friends and Neighbors: And there standing together, the Man on the Right Hand, and the Woman on the Left, the Priest prays to the eternal God, Creator and Preserver of all Mankind, Giver of all Spiritual Grace, the Author of everlasting Life, to send his Blessing upon the Man, and the Woman, that as *Isaac* and *Rebecca* lived faithfully together, so they may surely

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And because all Relations are sanctified by the Word and Prayer, the Minister is to pray for a Blessing upon them to this Effect :

*Acknowledging our Sins, whereby we have made our selves less than the least of all the Mercies of God, and provok'd him to imbitter all our Comforts, earnestly in the Name of Christ to intreat the Lord (whose Presence and Favour is the Happiness of every Condition, and sweetens every Relation) to be their Portion, and to own and accept them in Christ, who are now to be joined in the honourable Estate of Marriage, the Covenant of their God: And that as he hath brought them together by his Providence, he would sanctifie them by his Spirit, giving them a new Frame of Heart, fit for their new Estate ; enriching them with all Graces, whereby they*

surely perform , and keep their Vow and Covenant, and may ever remain in perfect Love, and Peace together, and live according to the Divine Laws, through Jesus Christ our Lord.

The

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*they may perform the Duties, enjoy the Comforts, undergo the Cares, and resist the Temptations which accompany that Condition, as becometh Christians.*

The Prayer being thus ended, it is convenient that the Minister do briefly declare unto them, out of the Scripture,

*The Institution, Use, and Ends of Marriage, with the Conjugal Duties which in all Faithfulness they are to perform to each other, exhorting them to study the holy Word of God, that they may learn to live by Faith, and to be content in the midst of all Marriage Cares & Troubles, sanctifying God's Name in a thankful, sober, and holy Use of all Conjugal Comforts, praying much with, and for one another, watching over, and provoking each other to Love and good Works,*

The Minister of the Church of *England* does briefly declare to both the Man and the Woman, out of the Scripture; The Institution, Use, and Ends of Marriage, with the Conjugal Duties, which in all Faithfulness, they are to perform to each other, exhorting them to hear what the Scripture doth say, as touching these Matters, and praying that whatsoever in God's holy Word they shall profitably learn, they may indeed fulfil the same, and love, honour, comfort, serve, and keep one another, so long as they both shall live.

After

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*Works, and to live together as the Heirs of the Grace of Life.*

After solemn Charging of the Persons to be married, before the Great God, who searcheth all Hearts, and to whom they must give a strict Account at the last Day, that if either of them know any Cause, by precontract or otherwise, why they may not lawfully proceed to Marriage, that they now discover it: The Minister (if no Impediment) be acknowledged) shall cause first the Man to take the Woman by the Right Hand, saying these Words;

*I N. do take thee N. to be my married Wife, and do in the Presence of God, and before this Congregation, promise and covenant to be a loving and faithful Husband unto thee,*

After solemn requiring and charging the Persons to be married, (as they will answer at the dreadful Day of Judgment, when the Secrets of all Hearts shall be disclosed) that if either of 'em know any Impediment, why they may not lawfully be joined together in Matrimony, that they now confess it: The Minister of the Church of *England* (if no Impediment be alledged) first causes the Man with his Right Hand to take the Woman by her Right Hand, and to say after him as followeth:

*I N. do take thee N. to my wedded Wife, to have and to hold, from this day forward, for better, for worse, for richer, for poorer, in Sicknes and in Health, to*

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*thee, until God shall separate us by Death.*

Then the Woman shall take the Man by his Right Hand, and say these Words;

*I N. do take thee N. to be my married Husband, and I do, in the Presence of God, and before this Congregation, promise and covenant to be a loving, faithful, and obedient Wife unto thee, until God shall separate us by Death.*

Then, without any further Ceremony, the Minister shall in the Face of the Congregation, pronounce them to be Husband and Wife, according to God's Ordinance, and so conclude the  
Action

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to love and to cherish, 'till Death us do part, according to God's holy Ordinance, and thereto I plight thee my Troth.

Then the Woman with her Right Hand taketh the Man, by his Right Hand, saying likewise after the Minister,

*I N. take thee N. to my wedded Husband, to have and to hold from this day forward, for better, for worse, for richer, for poorer, in Sicknes and in Health, to love, cherish, and to obey, till Death us do part, according to God's holy Ordinance, and thereto I give thee my Troth.*

Then with a little further harmless Ceremony, the Minister of the Church of *England*, in the Face of the Congregation, and in the Name of the Father, and of the Son, and of the Holy

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**Action with Prayer to this Effect :**

*That the Lord would be pleased to accompany his own Ordinance with his Blessing, beseeching him to enrich the Persons now married, as with other Pledges of his Love, so particularly with the Comforts and Fruits of Marriage, to the Praise of his abundant Mercy, in and through Christ Jesus.*

A Register is to be carefully kept, wherein the Names of the Parties so married, with the Time of their Marriage, are forthwith to be fairly recorded in a Book provided for that purpose, for the perusal of all whom it may concern.

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Holy Ghost, pronounces that the Two Persons be Man and VVife together, and afterwards does pray to this Effect :

That God would assist with his Blessing the Persons now married, that if it shall please him to make 'em fruitful in Procreation of Children, it may also please him to prolong their days, so as that they may see their Children Christianly and Vertuously brought up to his Praise and Honour, thro' Jesus Christ.

A Register is carefully kept in the Church of England, wherein the Names of the Parties married, with the Time of their Marriage, are forthwith fairly recorded for the perusal of all those whom it may concern. See the Matrimony in the Common-Prayer-Book.

*Of the Visitation of the Sick.*

**I**T is the Duty of the Minister, not only to teach the People committed to his Charge, in publick, but privately, and particularly to admonish, exhort, reprove, and comfort them, upon all seasonable Occasions, so far as his Time, Strength, and personal Safety will permit.

He is to admonish them, in Time of Health to prepare for Death; and for that Purpose they are often to confer with their Minister about the Estate of their Souls: And in Times of Sicknes to desire his Advice and Help, timely and seasonably, before their Strength and Understanding fail 'em.

Times of Sicknes and Affliction are special Opportunities put into his

**I**T is a Part of the Minister's Office to exhort as well as to pray for the People, 2 Tim. 4. and 2d. and that not only in Time of Health, but also in Time of Sicknes, 1 Thess. 5. 14. for then they stand in most need of Directions. Comber. Part 4. p.245.

In the Days of Prosperity, Men put the evil Day far from them, and give no great heed to Discourses of such Matters, as they fancy are many Years distant from 'em; but when a Disease assures 'em that Death is very nigh, and they perceive they stand upon the Brink of Eternity, and being about to take leave of this World, so that shortly nothing will be left to 'em

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his Hand by God, to minister a Word in season to weary Souls; because then the Consciences of Men are, or should be more awakened to bethink themselves of their Spiritual Estates for Eternity, and Satan also takes advantage then, to load them more with sore and heavy Temptations: Therefore, the Minister being sent for, and repairing to the Sick, is to apply himself with all Tenderness and Love, to administer some spiritual Good to his Soul, to this effect:

He may, from the Consideration of the present Sickness, instruct him out of Scripture, that

Di-

'em but their Souls, and the God to whom they are going, then they grow tender and capable of good Counsel, and one Word will work more than a thousand would do before: And since Men are so seldom in this pious Temper, 'tis great pity this blessed Opportunity should be lost; for it may be of eternal Advantage to them to meet with a discreet, and religious Guide in that happy season, when all the Powers of their Souls are disposed for Repentance, and the Choice of Vertue; wherefore the Lord hath order'd, and the Church appointed the Priest shall do this Office then, when there are so fair Probabilities of Success. *Dr. Comber, Part 4. p. 188.*

The Church of England Minister being sent for to administer some spiritual Good, to a sick Per-

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Diseases come not by Chance, or by Distempers of Body only, but by the wise and orderly Guidance of the good Hand of God to every particular Person smitten by them. And that whether it be laid upon him out of Displeasure for Sin, for his Correction and Amendment, or for Trial and Exercise of his Graces, or for other special and excellent Ends, all his Sufferings shall turn to his Profit, and work together for his Good, if he sincerely labour to make a sanctified Use of God's Visitation, neither despising his chastning, nor waxing weary of his Correction.

Person's Soul, he does from the Consideration of the present Sickness instruct him, that Almighty God is the Lord of Life, and Death, and of all Things to them pertaining, as Youth, Age, Strength, Health, Weakness, and Sickness. And that whether Sickness be sent to any one to try his Patience, for the Example of others, and that his Faith may be found in the Day of the Lord, laudable, glorious, and honourable, to the Increase of Glory, and endless Felicity; or else it be sent unto him to correct, and amend in him whatsoever does offend the Eyes of his heavenly Father, if he repent him of his Sins, and bear his Sickness patiently, trusting in God's Mercy, for his dear Son Jesus Christ's sake; and render unto him humble Thanks for his Fatherly

Visitation, submitting himself wholly unto his Will, it shall certainly turn to his Profit, and help him forward in the right Way that leadeth unto everlasting Life.

*Visitation of the Sick.*

If he suspect him of Ignorance, he shall examine him in the Principles of Religion, especially touching Repentance and Faith; and as he seeth Cause, instruct him in the Nature, Use, Excellency, and Necessity of those Graces; as also touching the Covenant of Grace, and Christ the Son of God, the Mediator of it, and concerning Remission of Sins by Faith in him.

He shall exhort the sick Person to examine himself, to search and try his former Ways, and his Estate towards God.

If the Minister of the Church of *England* suspects the sick Person of Ignorance, he examines him, concerning the Articles of the Faith, and whether he repents him truly of his Sins, and exhorts him in the Name of God to remember the Profession made unto God by him in his Baptism, and forasmuch as after this Life there is an Account to be given unto the Righteous Judge, by whom all must be judged, without respect of Persons, he requires him to examine himself, and his Estate towards God, &c. See *Rubric in the Visitation of the Sick in the Common Prayer-Book.* The

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And if the sick Person shall declare any Scruple, Doubt or Temptation, that are upon him, Instructions and Resolutions shall be given to satisfy and settle him.

If it appear that he hath not a due Sense of his Sins, Endeavours ought to be used to convince him of his Sins, of the Guilt and Desert of them, of the Filth and Pollution, which the Soul contracts by them, and of the Curse of the Law, and Wrath of God due to them; that he may be truly affected with, and humbled for them; and withal to make known the Danger of deferring Repentance, and of neglecting Salvation at any time offered, to awaken his Conscience, and rouse him out of a stupid and secure Condition to apprehend the Justice and Wrath

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The sick Person shall be moved to make a special Confession of his Sins, if he feel his Conscience troubled with any weighty Matter, &c. *See Rubric in Visitation of the Sick.*

If the Conscience of the sick Person be careless and stupid, Bishop Taylor says, That the spiritual Man must awaken the Lethargy, and prick his Conscience by representing to him that every habitual Sin does amount to a very great Guilt in the whole, tho' it be but in a small Instance.

How severe the Threatnings of the Gospel are, and how great the Danger of an incurious, and a sinning Person.

That the Promises of Heaven are so great, that it is not reasonable to think that every Man, and every Life, and an easie Religion, shall possess

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Wrath of God, before whom none can stand, but he that being lost in himself, layeth hold upon Christ by Faith.

sees such infinite Glories.

These and a World of other Instruments, by way of Consideration are to be found in the Rules for the Visitation of the Sick, and Offices proper for that Ministry.

If he have endeavoured to walk in the Ways of Holiness, and to serve God in Uprightness, although not without many Failings and Infirmities; or if his Spirit be broken with the Sense of Sin, or cast down thro' want of the Sense of God's Favour; then it will be fit to raise him up by setting before him the Freeness and Fulness of God's Grace, the Sufficiency of Righteousness in Christ, the gracious Offers in the Gospel, that all who repent and believe with all their Heart in God's Mercy thro' Christ, re-

If the Devil tempts the sick Person to Despair, he who is by God appointed to minister a Word of Comfort, must fortifie his Spirit with Consideration, and Representation of the Divine Goodness, manifest in all the Expresses of Nature and Grace of Providence and Revelation: That God never extinguishes the smouldering Flax, nor breaks the bruised Reed; that a constant and hearty Endeavour is the Sacrifice which God delights in; that in the Firmament of Heaven there are little Stars and they most in

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nouncing their own Righteousness, shall have Life and Salvation in him.

It may be also useful to shew him, that Death hath in it no spiritual Evil to be feared by those that are in Christ, because Sin the Sting of Death is taken away by Christ, who hath delivered all that are his from the Bondage of the Fear of Death, triumphed over the Grave, given us Victory, is Himself entred into Glory, to prepare a Place for his People: So that either Life nor Deth shall be able to separate them from God's Love in Christ, in whom sch are sure, tho' now they must be laid in the Dust, to obtain a joyful and glorious Resurrection to eternal Life.

Advice also may be given, as to beware of an ill grounded Perwa-  
sion

in Number, and there are but few of the greatest Magnitude; that there are Children and Babes in Christ, as well as strong Men, and amongst these there is great difference; that the Interruption of the State of Grace by intervening Crimes, if they were rescinded by Repentance, they were great Danger in the Interval, but served as Increment of the Divine Glory, and Arguments of Care and Diligence to us at the Restoration. These and many more are then to be urged when the sick Person is in danger of being swallow'd up with overmuch Sorrow. *Bishop Taylor's Exemplar*, p. 562.

If the Devil tempts a sick Person to Presumption, or too great a

sion on Mercy, or on the Goodness of his Condition for Heaven, so to disclaim all Merit in himself, and to cast himself wholly upon God for Mercy in the sole Merits and Mediation of Jesus Christ, who hath engaged himself never to cast off them, who in Truth and Sincerity come unto him. Care also must be taken, that the sick Person be not cast down into Despair by such a severe Representation of the Wrath of God due to him for his Sins, as is not mollified by a seasonable propounding of Christ and his Merit for a Door of Hope to every penitent Believer.

When the sick Person is best composed, may be least disturbed, and other necessary Offices about him least hindred, the Minister, if desired, shall

Confidence, it is to be corrected, and allayed with Consideration of the Divine Justice, and with the strict Requisites of a holy Life, with the Deceit of a Man's own Heart, with Consideration and general Remembrances of secret Sins, and that the most perfect State of Life hath very great need of Mercy: And if the Righteous scarcely be saved, where shall the Ungodly, and the Sinner appear? And the Spirit of the Man is to be promoted and helped in the Increase of Contrition, as being the proper Delectry to cure the Extraagancies of a forward, and intemperate Spiit. *Ubi Prius.*

When any Person is sick Notice shall be given hereof to the Minister of the Parish; who coming into the sick Person's House, and in-  
to

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shall pray with him, and for him to this effect :

*Confessing and bewailing of Sin, Original and Actual, the miserable Condition of all by Nature, as being Children of Wrath, and under the Curse, acknowledging that all Diseases, Sicknesses, Death, and Hell it self, are the proper Issues and Effects thereof : Imploring God's Mercy for the sick Person thro' the Blood of Christ, beseeching that God would open his Eyes, discover unto him his Sins, cause him to see himself lost in himself, make known to him the Cause why God smiteth him, reveal Jesus Christ to his Soul for Righteousness and Life, give unto him his holy Spirit to create and strengthen Faith, to lay hold upon Christ, to work in him comfortable Evidences of his*

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to the sick Man's Presence, shall pray to this effect, kneeling down. *See Rubric in the Visitation of the Sick.*

Confessing God Almighty to be the Person to whom alone belong the Issues of Life and Death : Imploring him to extend his accustomed Goodness to his Servant, who is grieved with Sickness, beseeching that God would give him unfeigned Repentance, for all the Errors of this Life past, and stedfast Faith in his Son Jesus, that his Sins may be done away by his Mercy and his Pardon sealed in Heaven; and moreover, that God would strengthen him continually with his Grace, and holy Spirit, in the inner Man, renew in him whatsoever hath been decayed by the Fraud and Malice of the Devil, or by his own carnal

*his Love, to arm him against Temptations, to take off his heart from the World, to sanctifie his present Visitation, to furnish him with Patience and Strength to bear it, and to give him Perseverance in Faith to the End.*

*That if God shall please to add to his Days, he would vouchsafe to bless and sanctifie all Means of his Recovery, to remove the Disease, renew his Strength, and enable him to walk worthy of God, by a faithful Remembrance, and diligent observing of such Vows and Promises of Holiness and Obedience, as Men are apt to make in Times of Sicknes, that he may glorifie God in the remaining part of his Life.*

*And if God have determined to finish his Days by the present Visitation, he may find such Evidence of the Pardon of all his Sins, of his Interest in Christ, and eternal Life*  
by

*carnal Will and Frailness; preserve and continue him in the Unity of the Church, sanctifie this his Fatherly Correction to him, and assuage his Pain as shall seem to him most expedient for him. That if it shall be God's good Pleasure to raise him up to restore him to his former Health, & grant him a longer Continuance upon Earth, he may live to him; and lead the Residue of his Life in his Fear, and be an Instrument of his Glory by serving him faithfully, and doing Good in his Generation.*

*But if God have determined to put an End to his painful Life by the present Visitation: He would be pleased to make his Face to shine upon him, to be gracious unto him, and give him Peace, and so prepare and fit him against the*  
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*by Christ, as may cause his inward Man to be renewed, while his outward Man decayeth; that he may behold Death without fear, cast himself wholly upon Christ without doubting, desire to be dissolved, and to be with Christ, and so receive the End of his Faith, the Salvation of his Soul, through the only Merits and Intercession of the Lord Jesus Christ, our alone Saviour and All-sufficient Redeemer.*

The Minister shall admonish him also (as there shall be Cause) to set his House in Order, thereby to prevent Incon-

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the Hour of Death, that having a right understanding of himself, he may have Reason then, to put his Confidence in God, and place it nowhere but in him; that so after his departure hence, in Peace and in the Divine Favour, he may be received into those Heavenly Habitations, where the Souls of them that sleep in the Lord Jesus, enjoy perpetual Rest and Felicity, through the Merits and Mediation of the same Jesus Christ, who liveth and reigneth with God the Father, and God the Holy Ghost, ever one God, World without end. *See all this, and much more in the Order for Visitation of the Sick, Com. Prayer-Book.*

If the sick Person hath not before disposed of his Goods, let him be admonished by the Minister to make his Will, and

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conveniences, to take care for the Payment of his Debts, and to make Restitution or Satisfaction where he hath done any Wrong, to be reconciled to those with whom he hath been at Variance, and fully to forgive all Men their Trespases against him, as he expects forgiveness at the Hand of God.

and to declare his Debts what he oweth, and what is owing unto him for the better discharging of his Conscience, and the Quietness of his Executors: And to be in Charity with all the World, by forgiving from the Bottom of his Heart all Persons that have offended him; and if he hath offended any other, by asking them Forgiveness, and where he hath done Injury or Wrong to any Man, by making amends to the uttermost of his Power. *See the Rubric of the Visitation of the Sick, in the Common-Prayer-Book.*

Lastly, The Minister may improve the present Occasion to exhort those about the sick Person, to consider their own Mortality, to return to the Lord and make Peace with him; in Health to prepare for

After all this at the Point of the sick Persons departure, the Minister of the Church of *England* is to improve the Occasion, by praying unto God, that those who survive in this, and all other like daily Spectacles

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for Sickness, Death and Judgment, and all the days of their appointed Time so to wait until their Change come; that when Christ, who is our Life, shall appear, they may appear with him in Glory.

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etacles of Mortality, may learn to see how frail and uncertain their own Condition is, and so to number their days, that they may seriously apply their Hearts to that holy and heavenly Wisdom whilst they live here, which may in the End bring them to Life everlasting, thro' the Merits of Jesus Christ his only Son our Lord.

## *Concerning the Burial of the Dead.*

**W**Hen any Person departeth this Life, let the dead Body, upon the Day of Burial, be decently attended from the House to the Place appointed for publick Burial, and there immediately interred, without any Ceremony.

And because the Customs of kneeling down, and praying by, or towards the dead Corps, and

**W**Hen any Person of the Church of England departeth this Life, the dead Body upon the day of Burial is decently attended from the House to the Place appointed for publick Burial, and there interred.

It is to be observed here, that the Assembly of Divines accuse the Church of England of Su-

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and other such Usages, in the Place where it lies, before it be carried to Burial, are superstitious: And for that part, praying, reading, and singing both in going to, and at the Grave, have been grossly abused, are no way beneficial to the Dead, and have proved many ways hurtful to the Living, therefore let all such Things be laid aside.

Superstition, without pretending in the least to prove it. Secondly, It is said, that because praying, reading, and singing both in going to, and at the Grave have been grossly abused, therefore let all such Things be laid aside. Now this (as Dr. *Taylor* has excellently proved) is very unreasonable. For, as he takes notice the best Things have been most abused, and so, indeed, hath all Religion been abused: And some Persons have been so receptive of Scandal, that they have suspected all Religion to be a meer Stratagem, because they have observed very many Men have used it so; and then by this Argument all Religion should be laid aside. Most certainly it is sufficient that our Church abhors, and utterly declares against Idolatry and

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and Superstition, in her Homilies, and Canons, and her Book of Common-Prayer. And if she may not be believed her self in this Particular, there is no other way that I can think of, to convince her Enemies, that she is not superstitious, as it is morally impossible for them to prove she is. For she herself must know her own Intentions best, in kneeling at the Sacrament, in using the Cross at Baptism, praying by dead Corps, and other such like Usages, or Rites; and if she, (as she most solemnly has done) declares she has no other End to serve but Decency and true Religion, it is a Breach of Charity to call her superstitious, unless it can be proved that any of the aforesaid civil Representments, are wicked, or unlawful in themselves,

Howbeit, we judge it very convenient, that the Christian Friends that accompany the dead Body to the Place appointed for publick Burial, do apply themselves to Meditations, and Conferences suitable to the Occasion: And, that the Minister, as upon other occasions, so at this time, if he be present, may put them in remembrance of their Duty.

That this shall not extend to deny any civil Respects or Deferences at the Burial, suitable to the Rank and Condition of the Party deceased while he was living.

I intend that Part of the Directory which relates to Prayer and Preaching, for a little Treatise by it self. That Part which concerns Publick solemn Fasting, and Thanksgiving, Singing Psalms, Days and Places of Publick Worship, since it contains nothing extraordinary, or different from the Church of England, I have purposely omitted, nor do I intend to meddle with it.

Selves, which I desire the most discerning Person in the World to do.

The Two last Paragraphs of the Directory, concerning Burial of the Dead, are innocent, and good enough, and are conformable enough to the Office for the Burial of the Dead in the Service-Book; for it is very remarkable, that, that whole Office consists either of Scripture without any Alteration, or Scripture made into Prayers, all suited to the Occasion, and design'd to put People in mind of their Mortality and Duty.

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